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the voice of mourning above alluded to. Shall our triumphs tend to close the bloody scene? Surely no. Our enemies are rejoicing also, or seem to rejoice, and are with equally mad and infuriated joy, hurling defiance from their hostile shores; for often when we rejoice, they insist that victory is on their side. But what affects me with the greatest pain and sorrow is this, that the people, the poor, blind, ignorant people whose countless thousands are the victims, or whose deaths are only recorded in the mass, that they participate in this ill-devised inauspicious scene of triumph, and are ready to break your windows if you do not illuminate. What infatuation, I say to myself, as I walk around the city. Such proceedings are as stupid as they are wicked.

A.S.

Dublin, July, 1813.

To the Proprietors of the Belfast Magazine.

GENTLEMEN,

LANGUAGE was conferred upon man to enable him to communicate his ideas. If the terms employed for expressing our sentiments be ill chosen, or if a proper discrimination be not made among those that are similar in meaning, the reader, or the hearer will be led to form improper conceptions, which may be productive of the most serious consequences. It is, therefore, of the highest importance, on whatever subject we write or speak, to choose terms most appropriate for communicating our ideas.

On no subject is accuracy in language more necessary than on the subject of religion. Indeed, the numerous sects into which the christian church has been divided, have made it necessary to use the utmost accu-

racy in naming any of them, so as to distinguish it from all others. Professed christians have separated from each other upon account of speculative points, of comparatively so small importance, and are characterized by such minute distinctions, that unless the utmost care be taken, there will be great danger of different sects being confounded, and one party mistaken for another. Now as one sect of men may approve of conduct, which another sect, differing, perhaps very little in speculative principles, may think highly culpable, if such conduct be spoken of in language that leaves it very doubtful which of the sects were guilty of it, it cannot but be very disagreeable to *both* parties.

I was led to these reflections by a paragraph in a letter published in your excellent Magazine for last month, giving an outline of the proceedings at the last meeting of the General Synod of Ulster. The writer in mentioning the late disaffection of the congregation of Clare from their minister, expressed himself thus: "We found that the spirit of obstinacy and illiberality was not broken by our exertions during the last year, and that it had been fostered in a most unchristian-like manner by the Seceders, who supplied the disaffected with preaching." A reader, not intimately acquainted with the whole affair, would think there was but *one* class of persons known by the name of Seceders, who acted in this most unchristian-like manner. I intend not to deny the dissimilarity of the conduct to which he alludes, to the spirit of the gospel, that breathes peace on earth, brotherly kindness and charity; and which teaches us to consider all men as our brethren, however much we may differ from them in the minutæ of speculative principles. But surely, the writer was not ignorant

that there are *two* classes of Seceders, distinguished by the names of *Burgher* and *Antiburgher*; nor that it was the *former* that fostered that spirit of illiberality which every sincere christian should endeavour to suppress. Had the writer distinctly stated that the *Burgher Seceders* were the persons who preached to the disaffected members of Clare, he would have prevented any odium from being attached to *one* class of Seceders, who detest any thing unchristian-like or illiberal; or that tends to foment discord in a christian society. It is not *their* way wherever they can find a few hot-headed bigots, disaffected with their minister, to blow up the spark into a flame, and attempt to rend a congregation by insinuating themselves into another man's charge.

If these hints should tend to undeceive any who may not have known what class of Seceders were intended; and prevent any obloquy from being attached to the *mere term Seceder*, it will be extremely gratifying to

AN ANTIBURGHER SECEDER.
D—, August, 1813.

To the Proprietors of the Belfast Magazine.

THE following statement will demonstrate that a farmer, resident in the neighbourhood of a large town, could not do better for his interests, than lay out a considerable extent of ground for the culture of raspberries.

A gentleman had, this year, a spot in his garden measuring 18 yards by 8, which I calculate to amount to 3 perches, or about the 52d part of an Irish acre, planted with raspberries. These produced 130 quarts of excellent fruit, which sold for 7d. per quart, making the sum of £3 15s. 10d. Deducting for manure, labour, ga-

thering and rent, 11s. 6d., which I find would be fully adequate to those expenses, there remains £3 4s. 4d. which multiplied by 52 produces of clear profit £167 5s. 4d., per acre. I fancy few other crops will be found to produce in proportion an equally great sum. A.Z.

To the Proprietors of the Belfast Magazine.

I MUST beg leave to say, that the "Carlow Peasant's" story of the "two bucks," as inserted in your Magazine for July, in my opinion, detracts nothing from Ulster independence of mind; for how could any single peasant inflict such instantaneous chastisement as the case deserved, on two armed men. He might indeed have got redress by the law, but as I did not hear of any material injury which he received, it showed a liberal and forgiving mind, to let the business end, rather than to commence a prosecution, actuated by revengeful motives.

The following occurrence can be verified by different persons in the townland of Ballyeaston, where it happened, about 15 years ago. A young gentleman from the County Wexford, residing with a linen-draper in Ulster, being one day amusing himself through the neighbourhood on horseback, thought proper to leap off the high-way into a field where a labourer was shovelling corn, who, in defiance of the intruder being a gentleman, made him re-trace back his steps to the public road. The gentleman had not rode far, until he chose to try his horse over another ditch, into a pasture field; the owner of which being at hand, told him to stop, as there was no road that way. The gentleman being chagrined at meeting so many obstacles in his ramble, ordered the farmer to go about his business, or he would horse-whip him; upon